

I am the good Shepherd.

John 10:11

The Shepherd

I AM THE DOOR OF THE SHEEP. John 10:7.

The good Shepherd giveth

his life for the sheep.

John 10:11

Haugen, Rev. A. K.
deeds

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Sermon for Third Sunday in Lent.

BE THOU FAITHFUL

Lesson: Rev. 2: 8—11.

*"Be thou faithful unto death, and
I will give thee a crown of life."*

Rev. 2:10.

If it were our nature to be faithful, exhortations to faithfulness would not be necessary. But, like the Church in Smyrna to which this message was addressed, we also are tempted to turn aside from the rugged path of faithfulness to follow paths more inviting to the flesh. And God does not hide from us the fact that for the faithful there will also be trials. He would have us forewarned and forearmed. So when Christ here speaks of "those things which thou shalt suffer", — when He affirms, "Behold, the devil shall cast some of you into prison", — when He says, "Ye shall have tribulation", He is just nailing up a few road-signs to prepare us for the deep valleys and the treacherous turns ahead. Summing them all up: "In the world ye shall have tribulation" (John 16:33).

But His road-markers tell us not only of the sufferings and trials ahead. They also encourage and comfort. On the very signpost of danger and warning He has placed a "Fear not". "Fear none of those things which thou shalt suffer." Their purpose is "that ye may be tried". The devil indeed would try us, tempting us that we might fall, but God permits us to be tried in order to prove our faith, and to exercise and strengthen it. Read God's own commentary on this in James 1: 2—4: "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." Yes, the trying of your faith worketh patience. Faithfulness is a faith that labors and endures even amidst temptations — holding out in patience. — "Be thou faithful."

"Fear none of those things which thou shalt suffer." Who puts up this road-mark? None other than the crucified, victoriously risen, and powerfully living Lord Jesus Christ. "These things saith the first and the last, which was dead and is alive." It is He Who knows the beginning and the end, the true from the false, and Who knows all things can say, "I know thy works, and tribulation and poverty (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan". It is He Who knows us and yet loves us, and Who by His death overcame sin and death for us and can therefore say, "Be of good cheer, I have overcome the world."

The negative "fear not" is important, for suffering and fear of earthly things may rob us of faith in Christ. But the more important side is the positive: "Be thou faithful". Faith and faithfulness go together. As our faith in Christ is, so will our faithfulness to Him be. Faith in Christ is the powerline along which the power to be faithful comes to us. Destroy the powerline of Christian faith and the power to be faithful does not reach us. Therefore, above all treasure and guard your faith. When you forget to reckon with the power of Christ; when He seems unreal, far away and unable to help; when you have lost sight of His love and concern for you, your faith is burning low. You need a new vision of Christ. You need to see Him as the First and the Last—your Savior—as the One Who was dead and is alive; as the One Who knows your present troubles and temptation, as well as the road ahead, as the One Who points you down the road saying, "Fear none of those things, and as the One Who at the same time as He bids you be faithful also touches your fainting heart with His strength for the journey. This is the Christ Who says, "Be thou faithful unto death, and I will give thee a crown of life."



LENT

We wanted to stress Lent in this issue. We found this splendid article "All-out for God" by Rev. Selmer A. Berge. It has the atmosphere of Calvary. It has a challenge for every Christian. It is a call to consecration and to service in a time fraught with peril.

—V.

ALL-OUT FOR GOD

SELMER A. BERGE

It was the Tuesday before Ash Wednesday in 1941. The men of the 164th Infantry, North Dakota National Guard, were in the Armory set to leave. The orders rang out, and they began to march, erect and with rhythmic steps.

Fathers and mothers, wives, relatives, and friends were there to bid them farewell. As the soldiers were going out the doors, suddenly a mother broke from the lines, rushed to her son, flung her arms around his neck, and kissed him good-bye.

Down the street the men marched. The train was waiting for them. In a short while they were off for the swamps, drill grounds, rains, and maneuvers in the deep South—off for bitter fighting, for suffering, for sacrifice and, for some, even death.

It was a somber, serious, prayerful Ash Wednesday and Lent.

That's a common story today. Many such leavetakings have shattered the complacency and indifference of our everyday American life. Out from our churches, our Luther Leagues, our choir, our Bible classes, our Sunday school teaching staffs, our ushers' committees—yes from our homes, have gone forth these upstanding, healthy, strong, men.

They are called to be "all-out" for their country. They answer that call with a "Here am I." All over the nation, and out to the far corners of the earth, to do and even to die, are these men of America.

* * *

That should make for a still more grave, serious, prayerful, Lent this year.

Well may we ask ourselves again, "What mean ye by this Lenten season? What significance does it have in this war time for me? How shall I conduct myself these forty-six days from Ash Wednesday until Easter?"

Let us answer that simply: "We ought

Have you had this vision of Jesus? If not, turn back to the sign-posts in God's Word, consider the authority behind them—there get a vision of Christ. Accept Him as your Savior, obey Him as your Lord, permit the Holy Spirit to consecrate you to faithfulness. In His Name undertake the journey, trusting in His grace, and rejoicing in His Love. Amen.

—A. K. H.

to go all-out for God this Lenten season."

"Ah," but you say, "surely that is what I ought to do always."

"Indeed it is. But have you actually begun yet? Or if you have, is there any appreciable progress to report?"

Lent comes to bring into sharp, clear focus the essentials of the Christian life.

First there is the Lonely Figure of the Man of Sorrows, whom the world of pleasure, selfishness and sin has tried to destroy and forget. That world nailed Him to the Cross and pierced His side in the vain hope that He would be no more.

But that Cross was His Victory. There He achieved the redemption of sinful mankind and there He won the right to bestow upon every penitent soul the gracious forgiveness of all his sins, and life eternal. His resurrection on Easter Sunday was but a divinely consistent and glorious sequel to His crucifixion.

That Christ walks the highways and by-paths of life today to claim the allegiance and devotion of His blood-bought souls.

During Lent, He bids you walk with Him from the Upper Room, across Kedron, up the slopes of Gethsemane, through the darkness of the night to Annas and Caiaphas, to Pilate to Herod to Pilate, out past the city gates to the Place of the Skull, there to die, high and lifted up, with a seven-fold song upon His lips.

Meditate upon these things. Sink yourself deeply into that story. Pray God that the Holy Spirit may make that gospel live for you and bring you there where they crucified your Lord. Reflective Christian thinking should belong inseparably to these Lenten days. Your God-given mind can bring out from the treasures of the past the memories God has stored there. Your heart can appropriate those treasures so they become meaningful, dynamic, and blessed for you. Link mind and heart together for that Lenten experience. Then you will begin to appreciate what "all-out for God" means and how much it cost that you could become "all-out for God."

For after all God expects His own to be all out for Him. We are not to be just contemplative souls, who spend ourselves in passive, speculative meditation. The Lord redeemed us "that we might be His own, live under Him in His kingdom, and serve Him in everlasting righteousness and innocence."

* * *

During Lent we need to bring into the clear all the qualities that make up a sound, wholesome, blessed Christian life in action. We are not to reserve for Lent certain practices that need not be followed at other times. But in Lent we need to practice rigorously that way of life which should characterize the other 319 days in the year.

That will permit "no dilly-dallying nor shilly-shallying", but will require an all-out venture for God. It will cut clear across

our deadly selfishness and claim from us a wholehearted self-denial. Christ has given us the orders: "If any man will come after me, let him deny himself, and take up his cross and follow me." No idle words are these. Christ supports them with an added word of admonition: "For whosoever will save his life shall lose it", and then a blessed word of promise: "And whosoever will lose his life for my sake shall find it."

Abraham left his homeland and home folks for the venture with God. Moses "refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." Caleb and Joshua accepted the burden of the minority and braved the danger of a stonethrowing congregation in order wholly to follow the Lord. Gideon went to battle with a handful of fearless patriots to uphold the cause of God. Paul counted all things but loss for the excellency of the knowledge of Christ Jesus his Lord.

We need something of that steel in our moral and spiritual fibres today. By the grace of God we can have it, potentially, and by the same grace of God we can realize those powers.

Now comes Lent to beckon us on to that field.

Self-denial is a discipline under God. It is no mortification of the flesh for the sake of human glory or merit. It is doing battle against the sin within us, by the help and grace of God, for the glory of God.

What sins we carry! Too often cheerfully and proudly. "We are no prayer-meeting, pious Christians", seem some to say. "We are modern and up-to-date. We fight against the great monsters that afflict the world." So they keep charging at windmills, breaking their lances all the while the windmills continue whirling around.

But within the human heart lie the monsters which destroy the soul. They ought to engage one's attention and all-out effort. We ought to bring ourselves into line with God. Be it our speech—and how our speech betrays us; pleasures—and how the choices so often mock the Christian profession; or our use of Sundays—and what gods we make out of our whims and fancies to escape the duties laid upon us by the Third Commandment; or our work—and how little we want God to say about it. These and all of life should be brought under the control of God.

In the face of the grim determination of our nation and our nation's men in the service to go all out for their country, dare any one of us do less for God?

In the shadow of the tremendous Calvary sacrifice of our Lord, with the Spirit of our Lord brooding over the face of humanity, shall we not in this Lenten season, give ourselves to Him in wholehearted surrender, and unreserved devotion?

**"And as Moses
lifted up the serpent
in the wilderness
even so must the
Son of man be
lifted up: that
whosoever believeth
in him should not
perish but have
everlasting life."**

John 3: 14-15.

The SHEPHERD — HYRDEN
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**An Invitation To Join
"The Shepherd" Family**

"And they were scattered because there is no shepherd and they became meat to all the beasts of the field when they were scattered" (Ezekiel 34:5). The Lord points out here the danger of being scattered over the prairies of western Canada. But the fact remains that we are much scattered already. Many shepherds would be required, many more than is physically possible. Therefore may the Lord continue to make use of our church paper in Canada, "The Shepherd", to gather His flock. It is truly a shepherd to scattered flocks. It brings God's Word in its simple truth in the sermon on the first page. It corrects, admonishes, rebukes, encourages to steadfastness. It has praises, thanks, and prayers to God. It teaches. God has much to teach all of us. The more we see of the truth of God the more we see how little of His truth we have kept in us. You who have learned to know what it means to have fellowship with God, you may learn also through "The Shepherd" of that fellowship with one another that the flock of God be not scattered and meat for the beasts. "The Shepherd" comes out twice a month, is edited by Pastor Vinge of Ryley, Alberta, and costs fifty cents a year. It is printed in Winnipeg and circulates amongst 1650 homes. If you see you need it write me and I'll do my part as well as possible. If you want just some more paper to throw away for salvage, don't subscribe to "The Shepherd"; there are less worthwhile papers for such uses. Keep it from year to year, and you will be blessed.

Josef B. Haave,
Rose Valley, Sask.

Foreign Missionaries

Missionary Palmer Anderson will come to Canada about July 1. He plans to attend the District Convention. After that he intends to visit with his relatives and then he will spend two months in the District working in the interest of foreign missions. Those who desire a visit by Rev. Anderson will please communicate with him, so that he may be able to arrange his itinerary.

Miss Cora Martinson, missionary to China, is coming for the L.D.R. Convention. I do not know how long Miss Martinson can stay in Canada. Those who desire a visit from her may write to Irene Rude, Tofield, Alta.

—Iver Iversen.

Vacation Bible School

S.L.B.I. seeks to prepare young people for taking an active part in the work of our congregations. Through the Bible study classes they are given a better knowledge of the Word. Through the practical classes training is given in making use of this knowledge. One of these classes has to do with teaching Vacation Bible School. Again we urge congregations and pastors to make use of students for such work. Write in early, for there are not as many to choose from this year.

Are you held back by lack of funds? Remember that the Department of Elementary Christian Education of the N.L.C.A. has a fund which is used to assist in carrying on such work. You yourself can apply directly, or ask us to make the application for you.

District Conventions 1943

Eastern — June 16-20, Milwaukee and Muskego, Wis.
Northern Minnesota — June 3-6, Fergus Falls, Minn.
Southern Minnesota — June 3-6, Minneapolis, Minn.
Iowa — May 12-16, Mason City, Ia.
South Dakota — June 3-6, Brookings, S.D.
North Dakota — June 3-6, Devils Lake, N. Dak.
Rocky Mountain — June 17-20, Havre, Mont.
Pacific — May 20-23, Seattle, Wash., Ballard Church.
Canada — July 1-4, Saskatoon, Sask.
A. J. Bergsaker,
General Secretary, N.L.C.A.

BROADCASTS

The following have contributed to the Lutheran Hour Broadcast since February the 18th.
The Dagsgaard family, St. Albert, Alta. Mrs. Lena Erickson, Bawlf, Alta. A full broadcast is sponsored by the Sharon Sunday School at Irma, Alta. Mr. and Mrs. Harold Lee, Edmonton, Alta. In memory of Mrs. J. Eaton.
The following gifts in memory of Mr. N. O. Edenloff of Donald. The Edenloff family, John Vikse and family, Mr. and Mrs. Oscar Jerstad, Mr. and Mrs. K. Collins and family. Bethany Ladies Aid, Donald, Alta. Mr. and Mrs. S. Westby, Daysland, Alta. "In memory of Mr. and Mrs. Paalgaard".
To all who have been so generous in giving to this cause, that it may be made possible that those who are less fortunate may share in the Word of God, we say, thank you.
Clarence Holmberg.
February 23, 1943.

This Matter Of Bingo

The more or less "genteel" form of gambling known as "Bingo", popular in many Catholic churches and in a few (although too many) Protestant churches as well, is creating quite a furor in New York and Cincinnati.
In the former city, as an offshoot of Mayor La Guardia's anti-gambling drive, police have been ordered to stop all bingo games except those conducted in churches, and they, says Police Commissioner Valentine, must be held on church premises. Mayor La Guardia, however, insists that what is illegal for one is illegal for all, and that church organizations are not privileged to break the law with greater impunity than a fraternal organization, theatre, or individual. "If bingo is unlawful in one place, the same game cannot be lawful in another place."
In Cincinnati, where the game has also been declared illegal, "several Roman Catholic pastors and Protestant ministers have issued statements, the former upholding, the latter condemning, bingo games."
To the best of our knowledge, gambling in our churches is unknown. It is a sad commentary on American church life when an attempt by civil government to forbid gambling shall be opposed by those who bear the name of Christian.
—Lutheran Herald.

**"Youth For Christ" Project
Contributions in 1942**

Circuit	Amount
Camrose	\$180.22
Edmonton	112.35
Manitoba	—
Moose Jaw	54.11
Peace River	16.00
Prince Albert	81.48
Saskatoon	57.33
Southern Alberta	28.80
Swift Current	17.85
Yorkton	26.35

By mistake the summary of one of the other districts was sent to me from the Lutheran League office. In glancing thro it I came to the realization that our district compares very favorably with others in the response to the project. Yet this is no cause for pride. Not all our leagues took part in the year that is past. Let us make it our endeavor that this year every local league will contribute.

Few of our rural leagues were able to observe March 7 as International Luther League day. But this does not mean that the observance of this day is cancelled. It means that at a later date — not too late — it will be observed. Take your "Youth for Christ" offering then.

The Third Winter Bible Fellowship Week at the Canadian Bible Institute at Camrose, Alberta, A Blessed Week.

Again the C.L.B.I. friends look back upon one of the richest weeks in spiritual blessings. These fellowship meetings concluded yesterday, Feb. 21st, in the Luth. Church with the three present instructors as speakers. During the week many former students and friends were in attendance. Eleven pastors from four co-operating synods were present part or all the time. They contributed much in various ways to the program. Topics were presented during the afternoon sessions by visiting pastors. Rev. M. Johnson, "Keeping our People"; Rev. J. Stolee, "How we may be of Spiritual Help to our Armed Forces"; Rev. E. Haave, "The Church and its Mission"; Rev. Stensland, now doing Jewish missionary work in Edmonton, presented this great need. In the forenoon the regular instructors gave Bible studies: The Dean, Rev. C. Bernhardson, "Studies on Isaiah 53"; Peterson, "The Tabernacle"; Rude, II Peter; Vinge, Jude. The evenings were devoted to inspirational messages by visiting pastors. Thursday was devoted to prayer. This day was the climax; for it indeed was a day of spiritual refreshing. The board also met and made plans for the Sylvan Lake Bible Camp, July 19th—Aug. 1. The following pastors were appointed to assist the Dean, J. Stolee, E. Peterson and S. J. Rude.
Those who have attended one of these Fellowship always looks forward to another such mountain top experience, for indeed we can all say with Peter, "Lord it is good to be here."

—S. J. Rude.

Pent Gjort

Sent ihøst fulgte pastor H. L. Urness at hans helbred skranglet nedover og at han maatte til Winnipeg og underkaste sig en alvorlig operasjon. Om han nogengang blev frisk saa vilde det ta lang tid. For at gi menighederne og missjonskomiteen frie hender, indleverte han sin resignasjon. Det er meget tungt for en prest naar han følger sig forpligtet til at resignere. Efter grundig overveielse sendte baade menighederne og misjonskomiteen hans resignasjon tilbake til tilbød ham seks maaneders ferie med fuld løn. Det var meget pent gjort.
Denne slags medisin er vert mere for pastor og Mrs. H. L. Urness end alt hvad Winnipeg har at by paa. Merkelig nok Urness bestod operasjonen og er paa benene igjen. Haaper at han snart faar komme tilbake til sit kjere arbeide igjen, thi "høsten er stor men arbeiderne er faa".
—Peter E. Nelson.

**DEN STORE BARNEVEN,
DR. BARNARDO**

Den underlige Gud og hans ledelse

Den bekjendte doktor Barnardo i London, en riktig troens mand, har fortalt følgende:
En aften fik jeg øie paa en liten gut, der stod ved et gatehjørne og solgte fyrstikker. Det lot ikke til, at handelen gik videre godt.
Veiret var desuten raat og koldt, og jeg kunde se, at gutten frøs. Han kunde vere en ti aar gammel. Jeg fik lyst til at tale med ham og gik derfor bort til ham.
"Nu, hvad har du solgt for idag, gutten min?" "Aa, bare for fem cents." — "Ikke mere?" — "Nei; men jeg maa selge for mere; jeg maa tjene fem cents til." — "Nu, hvorfor da?" — "Jo, jeg maa ha litt mat til dem, som er hjemme." — "Lever din mor?" — "Ja, mor og en liten søster."
Da jeg hadde fortalt ham, at jeg var doktor, og at jeg kanskje kunde hjelpe hans mor litt, fulgte jeg med ham hjem.
Ja hjem — men hvad slags hjem? Der fandtes hverken bord eller stoler. I en krok av rummet laa en kvinde paa nogle filler; hun hadde en syk fot og kunde ikke røre sig, endsige gaa. Ved hendes side laa en stakkars pike — hun kunde vel vere omkring seks aar. Jeg snakket da litt med dem, og den lille pike og jeg blev snart gode venner.
"Hvor faar I nu mat fra da?" — "Aa, det blir ofte ikke stor mat at faa; men Billy er snild og tapper, og han tjener da litt til underhold for os.
Den lille tiaars gutten skaffet altsaa mor og søster et slags underhold!
Ja, det var sandelig tapper kar!

"Men hvorfor er De nu ikke blit indlagt paa et hospital?"
Spørsmålet gjorde den syke mor nesten ondt.
"Hvad skulde der da blit av barnene?" spurte hun, og taarer fylgte hendes øine.
"Ja, Billy kunde kanskje klart sig," vedblev hun. "Han er da virkelig en tapper gut, men lille Betty da?" — og ved tanken paa hvad der kunde hende den lille pike, brast moderen i graat.
"Men et barnehjem da? Skulde De ikke forsøke at faa barnene paa et barnehjem? Saa kunde De selv faa komme ind paa et hospital, og da hadde baade De og barnene det godt!"
"Ja, det har jeg hele tiden bedt Gud om. Jeg har bedt ham om at ta sig av mine barn, at de ikke maatte komme ut paa gaten og omkomme i nød og elendighet, men —"
"Holder De Dem til Gud da?"
"Ja," svarte hun sakte med bevende stemme. "Ellers hadde jeg nok for lenge siden bukket under."
Saa overrasket jeg blev! Her laa altsaa et Guds barn syk og elendig i et usselt hul, og til hjelp og pleie hadde hun en ti-aars gut.
Og allikevel hadde hun bevaret troen og haapet.
"Se her," sagde hun og stak haanden ind under hodeputen og tok frem et blad, "se her, hvad der staar."
Jeg tok bladet og leste. Det var fra en beretning om mit barnehjem, om en av de smaa, der var optaget der.
Hvordan bladet var kommet i denne enkes haand, vet jeg ikke, men hun hadde gjemt paa det, og beretningen sluttet med et ord, jeg engang har talt, og som oftere er gjengivet:
"I alle disse mange aar har jeg aldrig nektet et eneste fattigt barn optagelse i mine barnehjem, naar man bad derom."
"Og nu," vedblev konen, der slet ikke hadde en anelse om, hvem jeg var, "har jeg haapet til Gud, at mine smaa ogsaa maatte komme ind i et av disse barnehjem. Det har jeg bedt om, og jeg vet, at der vilde de faa saa god en pleie. Da kunde jeg med rolig samvittighet og fred legge mig ind paa et hospital."
Jeg sat en stund og tenkte efter. Saa sagde jeg: "Jeg har ikke sagt Dem, hvem jeg er, men nu vil jeg sige Dem det. Jeg er den mand, der har stiftet disse hjem — doktor Barnardo. Jeg har mange gutter og piker, og hvis jeg nu kan faa hjelpe Dem vil jeg gjøre det."
Men nu blev det en hjertegripende scene. Jeg kan ikke skildre den stakkars kones overraskelse. "De er doktor Barnardo? — De hos mig? Saa De kommer selv.
Ja, Gud er en underlig Gud. Nei, saa underlig!
Men han er en Gud, som hører bønner." "Ja — en Gud der hører bønner," sagde jeg.
"Billy, Betty, kom hit!"
De kom straks til hende. Hun slog armene om dem og sagde: "Denne mand er saa snild, at han ser til os. Han vil hjelpe os. Jeg har jo saa ofte sagt, at Gud hører os, at han vil hørhøre os ogsaa. Se, nu har Gud sendt denne mand til os, og han vil hjelpe eder og beskytte eder, til jeg blir frisk igjen."
Og saa gik det. Barnene kom paa barnehjemmet, og moderen blev indlagt paa et hospital. Og saa oplevede denne troende kvinde at se sin bøn opfylt.
Men hvor hun takket og jublet! Ikke bare, fordi hun fik hjelp, men vel saa meget kanskje, fordi hun fik sin tro stadfestet og befestet. Hun hadde vel mere end en gang merket tvilen, men hun hadde bestandig vist den fra sig. Og nu kunde hun ligge paa det hyggelige hospital og takke Gud for bønnehørelse, end mere forvisset om at ha en naadig og barmhjertig Gud.
(Bud og Hilsen.)

Sterk tro.

En mand spurte en gang Georg Muller hvorledes han fik sin sterke tro. Og den mektige Guds mand, hvis tro i mange aar hadde forundret hele verden, svarte: "Den eneste maate at erholde sterk tro paa er at utholde prøvelser". Og til denne sandhet føiet han følgende: "Jeg har faat min tro ved at staa mellem haarde gjenvordigheter."
Jakob forteller det samme naar han skriver: "Akt det for bare glede naar I kommer i allehaande fristelser." Hvorfor? "Da I vet at prøvelsen av eders tro virker taalmodighet." I hvilken hensikt? "For at I kan være fuldkomne og hele og ikke mangle noe." Fuldkommen tro gjennom fuldkomne prøver.

Hyrden

JEG ER DØREN TIL FAARENE. Joh. 10:7.

Jeg er den gode Hyrde.

Joh. 10:11

Den gode Hyrde setter sit

liv til for faarene.

Joh. 10:11

Winnipeg, Manitoba,

Andet Nr. i March, 1943

3. søndag i faste

DEN FØRSTE KJÆRLIGHET

Lektie: Aab. 2, 1—7

Skriv til engelen for menigheten i Efesus: dette sier han, som holder de syv stjerner i sin høire haand, han som gaar midt imellem de syv guldlysestaker: jeg vet om dine gjerninger og dit arbeide og dit taalmod, og at du ikke kan taale de onde, og du har prøvet dem, som sier, at de er apostler og ikke er det, og du har fundet at de er løgnere; og du har taalmod og har hat meget at bære for mit navns skyld, og du er ikke blitt træt.

Men jeg har det imot dig, at du har forlatt din første kjærlighet. Kom derfor ihu, hvad du er falden ifra, og omvend dig og gjør de første gjerninger! Men hvis ikke, da kommer jeg over dig og vil flytte din lysestake fra sit sted, hvis du ikke omvender dig. Men dette har du, at du hater Nikolaïternes gjerninger, som jeg og hater.

Den som har øre, han høre, hvad Aanden sier til menighetene: den som seirer, ham vil jeg gi at æte av livsens trær, som er i Guds paradis.

* * *

Kjære læser, ta din bibel og læs dette lille avsnit av Johs. Aabenbaring. Men bed først om øre til at høre hvad Aanden sier dig.

Dette korte indholdstunge brev er skrevet til en som hadde faat livet, men som nu var *hemmelig død*. Det kristelige livs *former* hadde han beholdt. Ja mange av os vilde vist sagt om ham at han var baade en aandelig og virksom kristen. Hør her hvad Jesus uttaler om ham: Han har gaven til at prøve aandene om de er av Gud; han har ganske riktig fundet hvem der var falske apostler; han kan ikke taale disse onde men setter sig imot dem og maa derfor bære meget for Kristi navn, men har baaret det i taalmodighet og er ikke blitt træt.

Og dog er alt dette *døde* former. Han har mistet *livet* midt i al denne aandelighet og virksomhet. Du har forlatt din første kjærlighet, sier Jesus.

Der er meget i vort tidligste kristenliv som er baade mangelfuldt og uriktig. Det ser de ældre kristne straks. Vi selv ser det gjerne lange bakefter. Men en ting er iorden, ja staar som mønster for vort senere liv med Gud. Det er vor første kjærlighet. Den var barnlig uvidende og derfor ofte uviselig, men den var *ren* og *øm* og *varm*.

Kan du huske hvor du ventet paa at komme alene med Gud for at læse hans ord og utøse dit hjerte i bøn? De to som elsker hverandre har det alltid bedst naar de er alene. Hvordan har du det nu, naar Gud og du er rent alene? Ja for du møter vel Gud alene? Eller er det blitt nok for dig at treffe ham paa møter?

Træffer du *Gud* i lønkammeret nu? Eller er det bare for at ha bedt og læst du gaar derind? Kan du huske den tid da det var din synd som drev dig til Gud? Kjærligheten var saa ren og saa *øm* at den ikke kunde leve uten at treffe Gud og faa gjort op med ham og faa hans aands vidnesbyrd i hjertet om at alt var tilgit og glemmt. Da først kunde du bli glad igjen.

Dengang graat du ofte sammen med din himmelske ven. Du graat i bitter sorg over din utroskap mot hans grænseløse kjærlighet. Men du graat ogsaa i jublende glæde naar du fik lægge dig ind til hans vunder og saar og se op paa din torne kronende ven. Graater du nu i lønkammeret?

Du kunde ikke faa ro dengang uten at være *viss* i din sak. Men nu? Vil du idag vite, hvad Jesus mener om dig og dit forhold til ham? Eller er det blitt nok for dig at haabe det bedste og slaa dig til ro med hvad du selv og andre mener om din kristendom?

Men hvad skal jeg gjøre da? sier du.

Først vil jeg si: Det er hverken din graat eller din anger eller din kjærlighet som frelser dig. Og Gud venter ikke at du skal ha dette eller presse det frem av dit fordervede hjerte. Men han venter at du igjen skal se og tilstaa at du *ikke* har dette. Da blir du paany den dødsdømte forbryder der ber om *naade* og som jubler hvergang du hører hans velsignede røst i ordet. Og saa virker han hos dig paany den ømme, rene og varme kjærlighet, som ikke kan leve uten at gjøre hans vilje.

Navnet I Himmelen

Dog gleder eder ikke over dette at aanderne er eders lydige, men gleder eder over at eders navne er opskrevne i Himmelen.

Luk. 10: 20.

Er det ikke i grunden et merkværdigt ord dette her? Disiplene kommer tilbake fra sin første fred full av arbeidsglede. De var saa glade over at faa vere budberere og tjenere for Jesus, og over de kraftige gjerninger de gjorde i hans navn. Endog aanderne var os lydige. Og ingen har kunnet negte at dette var noget stort—ja overveldende stort. Slik hadde ingen hørt før. Men saa viser Jesus dem det som for ham var meget større: Gleder eder over at eders navne er skrevne i himmelen. Mon ikke dette er det eneste som Gud i himmelen regner med naar han ser paa mennesket? Alt det andre, ungdom, rigdom, helse, evner, vilje, mot, kortsagt alle de fortrin et menneske i vore øine synes at ha fremfor andre eksisterer ikke i Guds øine. I hans øine er vi like kjære alle sammen saa sandt vi har vore navne i hans bok. Vi ser at Paulus akter alle sine fortrin—og de var ikke faa—som skarn, sammenlignet med det at vere frelst. Daniel fik budskap fra himmelen at han var saare elsket—mon han var mere elsket end os andre? Gud ofret sin søn for Daniel, men han ofret ham ogsaa for dig og mig. Kan det tenkes en større kjærlighet end denne?

En lærer spurgte engang sine elever om hvad var det største et menneske kunde opnaa paa jord. Syndernes forladelse, var svaret. “Men har dere aldrig hørt, spurgte lederen, “at en millioner er bleven prist salig?” “Nei aldrig”, kom svaret. Smaagutten hadde ret at det er intet som kan sammenlignes med dette. Menneskelig forstand kan ikke fatte dette. Gud maa selv aabenbare det for os. Du min medvander som gaar tung og trist fordi du er saa utilfreds med dig selv og alt er saa smaa og elendig, har du bedt Herren om et opladt syn paa de himmelske skatter som vi har faat i og med Jesus? Gjør det saa faar du kanskje se likesaa store, ja større ting end Elisass dreng fik se. Du som endnu ikke har faat navnet i lammets bok, kan du negte dig selv denne store skat?

Du strever kanskje at faa en god livstilting, bli godt gift, bli rig, eller for at faa et godt navn og bli berømt—men det største av alt bryr du dig ikke om. Ja, i sandhet maa det vere daarskap. Har du tenkt paa hvor kort livet er, og hvor blandedt er al jordlivets lykke? Vet du at hvem som helst kan komme og ta livets vand uforskyldt. Kom for din egen skyld—for Jesu Kristi skyld som kjøpte dig saa dyrt med sit blod. Ham tilhører velsignelsen, og æren og prisen og styrken i al evighet.

Du har kanskje hørt om den store ildebrand i byen Aalesund, Norge i 1904. Det begyndte med at brenne i utkanten av beboelsestrøket og den dag var der en sterk vind indover byen. Nesten hele byen blev lagt i aske. Jeg saag det ikke men enhver kan tenke sig at det var triste stunder. Der var mange troende i byen, deriblandt to gamle. Ja ild og røk stod like paa huset til de to ensomme. Ilden la hele arealet øde—et trist syn. Den morgen sat denne troende mand og leste den 91de salme. “Den som sidder i den høiestes skjul, som bor i den almegtigste skygge, siger til herren, min tilflugt og min festning, min Gud paa hvem jeg forlader mig.” Da konen forstod at alt haap var omme med hendes jordiske gjenstande, sa hun til sin mand at han skulde hjelpe hende med en kommode for at faa den ut av huset før ilden kom og tog huset. Manden vilde ikke hjelpe til. Konen saag en anden mand gaa forbi, raapte paa ham at han maatte hjelpe hende. De tog da denne kommode og satte den ned paa en grøn gresplan for i den var alle hendes kostbare smaating hun var i besiddelse av. Jo med et dem satte den ned saa tog ilden i kommoden og den brendte op. Det var bare saavidt at konen ikke blev ildens rov. Ildflammen deltes like ved huset hvor manden sat med den 91de salme, og huset skal staa i Aalesund endog den dag idag. Det blev ikke svidd, ikke skadet i det mindste. Slig er det naar man har faat sit navn skrevet indi Guds hjerte i livets bok. —G.

Der skal ikke mere høres Graads røst eller skrigs røst.

Es. 65: 19.

De Helligjorte greder ikke mer thi alle ydre aarsager til sorg er forsvunden. Der er intet brut venskab, intet henvisnet haab i himmelen. Fattigdom, hunger, fare, forfølgelse og bagtalelse er ukjendte ting der. Ingen smerter plager, ingen tanke om død eller dom forskrekker. De greder ikke mer, thi de er foldkommen helligjorte. Intet ondt vantro hjerte frister til at afvige fra den levende Gud; thi de er uden feil for hans throne og er fuldstendige ligedannede efter hans billede. Vel maa de ophøre at synde og sørge de som har ophørt at synde. De greder ikke mer fordi al frygt for forandring er forbi. De ved de for evigt er i sikkerhed. Synden er udelukket, og de er indelukket. De bor i en stad som aldrig kan bli indtagen av fienden. De varmes av en sol som aldrig gaar ned; de drikker av en flod som aldrig udtørres de plukker frugt av tre som aldrig skal visne. Utallige tidsaldere maa henrinde, men evigheten skal aldrig tage slut, og medens evigheden vedvarer, skal deres ugdelighed og lyksalighed vedvare tillige med den. De er for evigt hos herren. De greder ikke mere fordi hvert ønske er opfyldt. De kan ikke ønske noget som de ikke allerede er i besiddelse av. Øie og øre, hjerte og haand, haab og ønske, vilje og forestilling — alle sjelens evner er fulstendig tilfredstilte; og ufuldkommen som vort nerverende begrep er om det “Gud har beredt dem som elsker ham” saa ved jeg dog nok, ved aandens aabenbarelse til at forstaa at de hellige er hisset lykkelige, Kristi glede som er en uendelig fylde av fred er i dem. De bader sig i den bundløse, uendelige sjø av salighed. Denne samme frydefulde hvile venter os. Den er kanhende ikke langt borte. “Saa trøst hverandre med disse ord”.

—C. H. Spurgeon.

Indsendt av N. F.

SALT OG LYS

Av Gunnar Dehli

Biskop Hognestad sa en gang om Hans Nielsen Hauge: “Han gav det norske folket Kristus, levande salt i hjarta og koksalt i gryta.” Koksalt i gryta skjønnte folk at de maatte ha. Hauge blev jo tatt ut av fengslet for aa hjelpe dem til aa utvinne salt. Men bare de færreste forstod at de maatte ha Kristus, levande salt i hjertet.

Saltet bevarer og holder friskt. Saltet smaker og svir. Saltet smelter is.

Skal saltet bli til nytte maa det gnis inn i kjødet. Levende kristendom maa leves midt ute i den mangfoldige og ofte saa ugudelige verden.

Her er saltet utsatt for en stor fare. Det kan miste sin kraft, sier Jesus. En kristen kan bli borte i verden. Men det mest almindelige er sikkert at klumpene er igjen og kraften er borte. Naar saltet har mistet sin kraft, duer det til intet uten til aa kastes ut og tredes ned av menneskene. Den saltløse og kraftløse kristendom er Guds rikes største fiende.

Saltet virker innover, lyset sprer sig utover. Saltets virkning skjer i det skjulte, lysets i det aapenbare. Og lyset skinner som lys. Det er ingen demonstrasjon. Lyset faar vi fra ham som er verdens lys og gir livsens lys. Og dette lys skal Herrens venner faa sprede omkring sig. Det trenges i denne onde verdens mørke.

Skjeppen kan skjule lyset. Og her er mange skjepper. Bed Gud om naade til aa kaste skjeppen, for at menneskene kan se eders gjerninger og prise eders Fader i himmelen!

Lær Mig Se Paa Blodet!

Jesus, hold mig oppe motet — uten dig det rent forsvant! Lær mig stadig se paa blodet som for mine synder randt, ja, paa blodet, ja, paa blodet, hvori liv og fred jeg fant.

Lina Sandell Berg.

I Fastetiden

“Ingen har større kjærlighet end denne, at han setter sit liv til for sine venner.” Jo, du hadde større, Herre, du satte det ogsaa til for dine fiender. Ti da vi enda var fiender, blev vi ved din død forsonet med dig og Faderen. Hvilken anden kjærlighet vil noensinde findes, som er eller har været eller vil bli lik denne? Neppe dør noen for en retfærdig; du led for uretfærdige, du døde for vore synder, du, som kom for at retfærdiggjøre syndere uforskyldt, gjøre trælle til brødre, bundne til medarvinger, landflyktige til konger. — O, hvor rund er du til at forlate! O, hvor stor er din søte kjærlighets rikdom, Herre! O, hvor langt er dine tanker fra vore tanker! O, hvor grundfestet ogsaa over ugudelige er din forbarmelse. Hvor maa du, Herre, gi dem som lenges efter dig, at drikke av din salighets strømme, naar du saaledes overøser dem, som korsfester dig, med din forbarmelses olje.

Den har den frelsende tro som har tro nok til aa bekjenne al sin synd for Gud.

* * *

Den som ikke vil lære aa lyde, maa før eller senere mot sin vilje lære aa lystre.

“Det Er Fullbragt”

Om en ung pike paa tyve aar forteller presten A. Fibiger, at hun av egen drift kom og meldte sig til konfirmandundervisning. “I den tid Anna gikk for presten, blev hun vakt,” forteller presten.

Men aatte dager før konfirmasjonen kom hun op til mig i dyp syndenød. Hun kunde ikke bli konfirmert, sa hun, for hun var en fortapt synder; og det var henne umulig aa staa frem og bekjenne en tro hun ikke eide. Vi snakket sammen og vi bad sammen. Men like ulykkelig var Anna. Og det lot til at det ikke skulde bli bedre. Men selv om Guds ur gaar langsomt, gaar det aldri for sent.

Fredag kveld stod hun i kjøkkenet der hvor hun tjente, og vasket op. Hun kjente sig saa gruelig ulykkelig. Konfirmasjonsdagen var jo i overmorgen, og hun hadde ikke funnet fred for sin arme sjel. Men som hun staar der ved vasken, og taarene rant omkapp med vannet fra opvaskkluten, lød det som en røst i hennes indre: “*Det er fullbragt*.” Hun saa forbauset op; det var som hele luften var fylt av lys. Da lød det annen gang ganske tydelig: “Det er fullbragt.” Og saa kom hun gledestraalende op til mig og sa: “Nu tør jeg bli konfirmert, for nu har jeg fred!”

Da hun flere aar senere kom op for aa si farvel før hun reiste til Amerika, spurte jeg hvad hun vilde reise paa. Saa svarte hun: “Presten husker nok den dag da jeg graat omkapp med opvaskkluten. Da fikk jeg det ord: Det er fullbragt. Det er mitt ord, og det vil jeg reise paa. Det vil jeg leve paa, og det vil jeg dø paa.” — “Ja”, sa jeg, “det kan du bli salig paa og.”

—Lutheraneren.

Et farlig eksperiment

Aar 1892 da C. O. Rosenius var 13 aar gammel blev hans far, presten And. Rosenius forflyttet til Sævar i Umeaa. Et stykke fra prestegården er der en brønd, kaldt Roseniusbrønden. Den har sin særegne historie. Da den unge Carl Olof Rosenius en gang grublet over spørsmålet om der fandtes en Gud besluttet han at gjøre et eksperiment for at skaffe sig vishet om Guds tilværelse. Med bind for øinene vilde han gaa over gaardspladsen. Hvis han kom like paa laavebroen skulde det være bevis paa at der fandtes en Gud som ledet ham skridt for skridt. Han begyndte vandringen, men pludselig blev han grepet av en underlig fornemmelse. Da han tok bindet fra øinene merket han at han stod ved randen av den dype, aapne brønd paa gaardspladsen. Han hadde gaat i en aldeles feilagtig retning. Fra den stund vaaget Rosenius aldrig mer at gjøre noget lignende. Han forstod det var at friste Gud.

Man viser endnu det sted hvor denne brønd har været. Den er nu fylt igjen, men beretningen anses helt ut sand. — “Du skal ikke friste Herren din Gud.”

Pletter, som ei vil ses paa en synder, ser sorte ut paa en helgen.

YOUR WEDDING DREAMS

By OSCAR C. HANSON

It is normal for young people to dream of a coming wedding day. The home is one of God's most precious gifts to man. In the heart of man God has placed a desire for the blessings which a home alone can give.

However, this longing is not man's highest aspiration. *To know the Lord Jesus Christ in intimate fellowship is the highest privilege accorded man.* It is not in God's plan that all His children shall have the experience of the wedding altar. A Christian wants to leave life entirely in the hand of God and prays without reservation, "Lord, Thy will be done." God sees the farthest. His plans for us are always the best. Sometimes for more effective service in His Kingdom, sometimes to spare an individual from anguish that results from poor choice of companionship, God does not give all His children the privilege of marriage.

Then, too, sin has brought problems into the world. The scarcity of Christian young men eligible for matrimony in some churches is perhaps because we have been negligent in carrying out our responsibility of keeping our boys active for Christ and His Church. Wars, also, have caused great problems in the matter of home building. Certainly, one important incentive for giving our enthusiastic support and leadership to young people's work in our churches is to make available Christian young men and women that are prospective home builders for church and nation. But in facing this entire question, it is always good for all to remember that the most important question for young people is not marriage but know that they are in fellowship with their Savior, Jesus Christ, and walking daily in the Father's will.

The Christian prays earnestly that God may direct every important choice and certainly one's future home life should be the subject of much prayer. It is good for Christian young people to think and pray much about their wedding dreams.

A young man came rather excitedly to the camp dean one day and said, "I don't see what is the matter with this Bible Camp. They put such ridiculous ideas into the minds of these girls. Last night after the Dean of Women had talked on friendship between sexes, my girl wouldn't even kiss me goodnight." The young man who spoke these rather indignant words saw the entire situation differently when he was led to look at it in relation to his own wedding day. He said that he had never stopped to think that far ahead.

Friendships between sexes can be beautiful, inspiring, edifying. They either strengthen Christian faith and character or they can in a subtle way draw young people away from Christ and His Church. A Christian is anxious that every friend ship shall be a bridge leading to God and not a wall separating from God—a bridge leading to future happiness and not to sorrowful regret. Behind prison bars sit heart-broken men wishing they could retrace their steps and choose companions that would lead them straight. In many homes are heart-broken wives or husbands—in drunkenness and poverty. Seeing the mistake of their thoughtless choice they are willing to give anything if they could do it all over again. So often, in a certain "puppy love age," many young people do not stop to think and pray about these vital matters. Someone has aptly said, "Because of puppy love, some people have to live in dog houses the rest of their life."

How far shall I let petting, necking and kissing enter into my boy and girl friendships? This is a question asked by many young people today. Stop and look at it all in view of your own wedding day which you hope God will some day give you.

You, the groom, are now standing at the front of the aisle. The soft organ tones, white lilies, green ferns, flickering candles—all blend with the holy atmosphere of God's House to make it indescribably sacred. Eyes are turned to the approaching bride, beautifully adorned in her white gown and veil. There she is, the bride of your dreams to be yours forever. There, before the altar, you pledge sacred union in the name of the Father, Son and Holy Ghost "until death doth you part."

What kind of bride do you want to meet at the altar on that day? Do you like to think of her as one who has been kissed promiscuously—one who has been everybody's property in some night club or road house—one who may have been a little careless and loose even in more respectable

company? What kind of groom do you want to be on that wedding day of yours? As you stand there at the front of the aisle waiting for the bride of your dreams, how will your past look? Can you face your past unashamed because you have kept it clean, unspotted by the grace of God for the one whom He has reserved for you? Often our young people have carelessly done things that have been a genuine regret on their sacred wedding day.

Here is another picture that should provide very sober thinking in the minds of young people. Some day, perhaps, God will give you the sacred privilege of having children in your home. As you sit and watch them play on your living room floor, you realize more than ever that they are flesh of your flesh, they are God's gift to you. What kind of past do you, young men, like to look back upon when you will be privileged to hold your own children in your arms? What kind of mother do you want your children to have—one who has been petted, kissed and embraced by every sport in the country, whether it be in some parked automobile or on some dance floor? I know of young couples who would blush with shame should their children see pictures of their parents in the carefree days of their youth. May you, future home builders, let Christ keep you so clean and pure now that you need not be ashamed of your past when, as music to your ears, you can hear your own children call, "Daddy! Mommy!"

Take Christ into your friendships. Let Him be the center of your love affairs. Let your courtship be made beautiful by the presence of Jesus. As Christian sweethearts, let Christ go with you on every date. You will never be sorry. If your past does not look good today, turn to God for forgiveness now and let Christ give you power to live clean and victoriously for Him. Let the dream of your coming wedding day inspire you from now on to clean Christian thinking and living.

Your Luther League, your church is the best place to meet genuine Christian friends. I challenge anyone to produce a more genuine picture of a real good time than a group of Christian Leaguers in fellowship and fun. The Luther League should radiate with the warmth of Christ-centered happiness that appeals and draws social-minded Christian young people together. Every pastor thanks God when two of his Luther Leaguers unite in marriage to build one of the substantial Christian homes in the congregation. Many of us today thank God for our Christian colleges that served as a meeting place for Christian young men and women who later pledged loyalty and love at the marriage altar.

The family altar should be built before the wedding day as the prospective bride and groom pray and share God's Word together. Two Christian Leaguers were in their pastor's study talking about their engagement. "It shouldn't be difficult for you to have devotions in your home, should it?" asked the pastor. "No," replied the young man, "not when we read the Bible and pray together now." This is the key to a happy home. Marriage is a state of sharing. *To be happy as husband and wife, you must be able to share your Bible, your Church, your Christ.* There are many weeping brides and heart-broken husbands that toss in sleepless nights of agony when the romantic atmosphere has somewhat cleared away and they realize they are not united in their church, their faith, their Savior.

Some say rather carelessly, "My wife can go to her church and I'll go to mine." They don't stop to realize the agonizing experience that has come to many such when they must be denied the privilege of bringing their children to their own church because the home is divided. If Christ's church means anything to fathers and mothers, they will longingly look forward to the sacred privilege of kneeling with their own children in the intimate fellowship of the Lord's Supper in the church of their fathers.

Your wedding day? You say, "That is far away." Perhaps it is. Yet, now is the time to prepare for it. Look at your life now in view of your coming wedding day—the bride you dream about; the groom you hope for; the home you visualize. *May your life in youth be such that it will be*

good to remember and discuss as you sit at the fireside of your God-given home with your loved ones.

Christian homes have built our churches. If Christ had not been precious to American pioneer homes, there would have been no churches built amid the struggles and hardships of those early days. American democracy grew out of God-fearing homes that loved and used the Bible, the hymn book, the prayer book.

Today broken homes are threatening to break American civilization. The American divorce rate is the laughing stock of the world. Broken homes are throwing thousands of children into a merciless society minus the counsel and help of father and mother. Penal authorities tell us that broken homes today are responsible to a large extent for crowded penitentiaries and reformatories.

In a large city newspaper some time ago was a picture from a divorce court. The judge was at his bench. In front at the right was a well-dressed woman. At the left was a man embracing a young weeping boy about five years old. At the top of the picture appeared this heading, "young boy in divorce court must choose between father and mother. He chooses mother. He is now saying goodbye to his daddy."

God meant it for our happiness when He said, "What God hath joined together, let not man put asunder." How desperately America needs the sanctity of the home today. *The greatest defense plant safeguarding American democracy is a home where husband and wife share their Bible daily and gather their children in prayer at the Throne of God's Grace. The key to a missionary church is a home where husband and wife know Jesus Christ and love Him so much that they are vitally concerned about souls still living outside of His kingdom.*

Prospective homebuilders! Let your wedding dreams be made beautiful in the shadow of Christ's cross. May the foundation of that future home of yours be made lasting and beautiful as you let your wedding dreams become sincere prayers to your Father in heaven. A home united in Christ stands forever even beyond the storm of death into eternity. May your life in Christ now be a step towards a happy home here and a fellowship with your Savior and loved ones forever.

The Need For Christ In Leisure Moments

By leisure moments is meant a time for relaxation—a time free from your usual work, whatever that might be, whether it be shop-work, office-work, house-work, as a student, or whatever you may be engaged in. Perhaps it may be only a few moments before, between or after tasks or classes. It is how we should spend these moments that we may have, that we want to center our thoughts on this afternoon.

The topic assigned me is "Things we should not do, and the danger of wasting our leisure moments." Whatever we do in our leisure moments either brings us closer to God or draws us farther away. God has given us many gifts, as those of thought, sight, hearing, understanding, speech, etc. These are all gifts from God—how do we make use of them? Do we use them to the benefit and upbuilding of our Christian lives or are they used in such a way that it might detract from and even reflect upon our Christian life?

Let us stop and take an inventory of ourselves this afternoon. What about our thoughts? Are they what they should be or do they drift into sinful channels? Our thoughts are a result or reaction of what we read, hear or see. What about our reading? Do we choose good reading which is upbuilding, or do we resort to some cheap trashy literature which is everything but edifying to either mind, soul or body, and poisons the mind with evil and impure thoughts.

What is your reaction to many programs which are broadcast over the air? It is true there are many good programs, but there are also many that are not fit to listen to. Do we abhor this evil which is permitted to be sent over the air, or are we attracted by it so that we permit it to occupy our thoughts and thus let it become a definite part of our thought life?

Also our thoughts are to a large extent centered about the things we see. Do we see the things that are pure and lovely and of good report, or do we lean toward the enticing evil? What about pictures we see posted about on magazines and in store windows—are we attracted by them? Do we take a definite stand against the movies which have poisoned so many minds and thoughts?

Paul says in Phil. 4:8, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." If our thoughts were put to the test and if we permitted Christ to guide our thoughts, what a beautiful thought life we would have on those round about us for all our words and deeds are motivated by our thoughts.

Then our leisure moments are to a large extent spent in conversation. Are they edifying to our Christian life? Are they of any help to some soul or are they empty words and chatter. There are different types of conversation depending on the different individuals who take part. If you happen to be in or near a group where an evil conversation is being carried on, do you detest it as you ought, or are you an interested listener (the listener is also to blame)? What about a conversation where gossipers are busy? Do you abhor it or are you attracted? Are you guilty of passing on a tale someone has revealed to you concerning some fellow-man? There are three gates through which this tale should pass before it reaches some other ear: "Is it true?", then, "Is it needful?", thirdly and narrowest, "Is it kind?". If this test were put to many of these tales which are passed about it would save much unhappiness and strife which comes from the cruel lash of a gossip's tongue.

Our actions are a result of our thoughts and words, and it has been truly said that "Actions speak louder than words." How we as Christians must guard our steps. Our witnessing in everyday life is an important factor in our Christian life, for the world watches us. I believe that the Christian is read by many more than the Bible. Therefore we should guard our actions. A good rule to follow when in doubt what to do or not to do is ask yourself these questions: "Will this help me live the Christian life? Will I be a help or a stumbling block to others? Would I like to be found there when Jesus comes? Will I thereby honor Christ and glorify His name?"

You may say these are some of the finer sins and therefore are not so important if we should slip up on them. Here is a great danger, for this is just how Satan seeks to draw us from God. We need to be on guard here, to be sensitive to these finer sins, for if we begin to endure them it will not be long before we too will be enticed into these sins. If we would but live closer to God we would have more of a reaction against sin. Our conscience would become sharpened and would discern good from evil.

Do we make use of our leisure moments as we ought in bringing us closer to God, or do they drive us ever further from God? Do they become uplifting to our Christian life, or does the way we spend them reflect upon our Christian life? Do we become as busy Martha even in our leisure moments, so that we become too busy to spend them as we ought? Quiet seasons at the feet of Jesus are of fundamental importance in connection with our Christian life in our battle against temptation, for it is then that we receive strength to meet the temptations that may confront us. To neglect such seasons has a weakening effect upon our Christian life.

—Paper presented at the Camrose Circuit L. L. convention by Miss Merlene Howg.

News Notes

For "The Missionary" project the Ryley parish has solicited 20 subscriptions, and S.L.B.I. 25.

The Ryley League Service Men's Committee are in touch with 65 men. The Amisk Creek Luther League are sending Testaments to each service man.